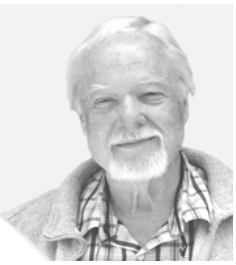
Smith's Report



No. 168 *Challenging the Holocaust Taboo Since 1990* January 2010

The Anti-Defamation League/Hillel Compact
The Enemies of Language

Last month I reported the astonishing fact that the Anti-Defamation League with its $50-million dollar annual budget and Hillel, The Foundation for Jewish Campus Life, which is organized on 500 campuses around the nation, had formed a compact to shut me down on the American campus. The primary tool of the compact is its publication and distribution to student newspaper editors of a 10,000-plus word booklet titled "Fighting Holocaust Denial in Campus Newspaper Advertisements: A Manual for Action."

The Manual states: "On college campuses, Holocaust denial is most often encountered in the form of advertisements submitted to student newspapers by Bradley Smith and his Committee for Open Debate on the Holocaust (CODOH). These ads are an affront to truth and an insult to the memory of those who were murdered by the Nazis. They create a divisive atmosphere for Jews on campus and foster conflict among students, faculty, administrators and the local community."

So there you have it. The guys who know, the top guys in the Holocaust Marketing Industry, the Abe Foxmans, the Wayne Firestones of Hillel, all the big guys in Holocaust Inc., understand that presenting a couple questions about the Holocaust story, questions that otherwise remain unasked in academia, to student and other university audiences, including administration and faculty, fosters "conflict among students, faculty, administrators and the local community."

When I use the word "greed" with regard to Holocaust Inc. I am not talking about greed for money. I am talking about its voracious hunger for influence, its ravenous appetite to control public debate, and its insatiable necessity to become the masters, thus the enemies, of language itself.

The big guys are right on the money here. Asking a question about the Holocaust story that is not vetted by the big guns in Holocaust Inc. fosters conflict. But that is the exact point of the exercise: to pose questions in public, in the light of day, that foster conflict (read: debate, discussion, argument, a free exchange of ideas, talk that is unafraid) in your community, be it in the press, among neighbors, on the internet or, and especially for us, in the university.

Holocaust Inc. is now represented by some 150 Holocaust centers around the country, including 16 full-fledged museums. The national museum in Washington D.C. has become a global enterprise and has raised some $200 million toward its goal of $400 million. Nevertheless, it's not all roses for Holocaust Inc. While endowments were once the chief source of support for the Industry, they are no longer entirely dependable. Bernie Madoff syndrome?

I can understand their concern. While funding for CODOH has fallen substantially over the last year—this December was the weakest I can remember—Holocaust Inc. is having its own problems. Of course, those folk are looking for $10 million here, a $100 million there, while I'm looking for a couple thousand extra each month. That's all I need to get these guys all twisted up in their

Continued on page 2

own shorts (if I am to include the ladies who work with such dedication for Holocaust Inc.; I suppose I will have to find some other way to express this thought) and reveal themselves as the censorious, controlling, greedy folk they are.

When I use the word "greed" with regard to Holocaust Inc. I am not talking about greed for money. I am talking about its voracious hunger for influence, its ravenous appetite to control public debate, and its insatiable necessity to become the masters, thus the enemies, of language itself.

The fact is that contributions are down here at CODOH, which is the way it works sometimes when the economy goes down, suggests that I will have to be careful in running the advertisements that so exercise the Foxmans and Firestones. I can get them run, but afterwards I will have to pay for them (it's always something).

But then there is always the brilliant idea that saves the day. Somewhere. As a matter of fact, I may have had one. It's not entirely new, it's not exotic, I'm even willing to admit that it may not be entirely brilliant. But it does represent a practical and doable synthesis of all we have been doing this last year and takes it straight ahead for us. I'm already at work on it.

The idea is to address the ADL/Hillel union as they have addressed me. Challenge them as they have challenged me, directly, forthrightly, using their own materials to reveal their true dispositions as they have used mine to pretend to reveal mine.

I will use their own publication, "Fighting Holocaust Denial in Campus Newspaper Advertisements: A Manual for Action," to expose their censoriousness, their fear of open debate, and I will take it to precisely those audiences that the "Manual for Action" is being distributed to. You might think that for me to challenge a union of forces already organized on hundreds of campuses with access to tens of millions of dollars—whether I am short on funding or not—is not realistic

There was a time not so long ago when such a campaign would have been unthinkable. Before the World Wide Web. Before the Internet. Now it is thinkable. It's doable. Though it has many parts, it is not complicated. It will take some funding on your part, some organization on my part, a determination to stay focused, and the understanding that I handle the workload as I would any other diversion, having some laughs, and not allowing it to grind me down and wear me out.

I'm not going to give away the tactics, but the strategy will become apparent very quickly. The strategy, as noted above, includes using the ADL/Hillel publication as the core of the campaign. It includes developing email lists that are ten times, perhaps many times, greater than any I have used before. And it will feature, for the first time, those tiny films we call videos that can be distributed just as text messages are distributed.

I reported here last month that in November we produced five videos for You Tube and they had been viewed some 2,400 times in total. In December we did three videos before the holidays.

"Elie Wiesel, a Ludicrously Unreliable Survivor"

"Don't Let the Sun Catch You Cryin'"

"Elie Wiesel's Hope for America"

While there was a lull in viewing over the holidays and during winter break on campus, the eight videos have been viewed now some 5,100 times in all. There is Smith demonstrating on camera that Simon Wiesenthal is a recognized liar (*The London Times*), that Elie Wiesel is a fool who is working to institute censorship of revisionist arguments in America, that an internationally known American historian is leading people to a Web site that talks seriously about the gas chambers of Buchenwald.

Imagine, if you will, how much work would go into appearing on campus or anywhere else before an audience of 5,000. The planning, the expense, the traveling, the last-minute cancellations, the need to speak at five and maybe more campuses to get that kind of aggregate audience. Again, the expense.

Five thousand views of our You Tube videos is the very beginning. By the end of January I will have produced three or four new videos, dealing with core revisionist issues and linked to topical stories. I think it is safe for me to say that the videos that we will have on line by then will have been viewed 10,000 times! That's going out on a limb. The one thing that is certain is that because the videos will never go away but remain there online for the whole world to see, the views, the audience, will not stabilize but will grow. And grow. And grow. Because there will always be a new video, which will always lead to all the videos that went before.

Is this brilliant or what?

And then, there I'll be. Warts and all. A real face, a human face. Making mistakes. Dropping papers. Forgetting where I am. Not an academic, not a scholar, not an intellectual. Nothing to defend. The face of a man who is not an enemy of language.

Free-Riding on the Juggernaut of Conscience

By N. Joseph Potts

Riders of the Juggernaut are exalted by right of their berths aboard it—they claim, and receive, whether graciously or haughtily, the adulation of the masses among whom the Juggernaut passes. The more-fervent among the throng find victims among their number to throw in its path by way of sacrifice that it might find pleasing. These, along with delirious others persuaded that their own death beneath it is the surest passage to Heaven, are crushed to oblivion by the Juggernaut's massive wheels, presenting not the slightest impediment, neither to the Juggernaut nor to any of its godlike passengers.

The memory of the Nazi-instigated ethnic cleansings known as the Holocaust became the Juggernaut of Conscience chiefly because Germany lost World War II to countries whose governments were strongly influenced by groups that identified with its victims. And, of course, it did not lose in the sense of negotiating a peace and continuing on under its own government—it catastrophically lost control of all its own territory and, knowing that such would be its lot in surrendering, fought a long and desperate struggle to a point that was literally death for millions of its citizens and metaphorically for its infrastructure and economy. Ineluctably, those inside the concentration camps partook of the suffering and devastation undergone by those outside them.

Adding to this self-reinforcing cycle of horror and destruction was the fact that, like the war itself, the German racial enterprise was the most highly mechanized program of involuntary population movement ever undertaken. The long, doom-bound train of locked boxcars or cattle cars filled with hopeless deportees remains perhaps the central image of the Holocaust despite the extensive use of just such conveyances in exactly the same ways not only for the Gulag of Soviet Russia, but for the ethnic counter-cleansings mounted on a virtually equal scale against Germans immediately after the war.

The Holocaust occurred in one of the most densely populated, developed regions in the world, and so rapidly attained the rank of history's largest project of its kind as well, not only in terms of numbers deported and the apparent death toll among them, but even in terms of the distances traveled by its victims in the course of their incarceration. Combined with the ravages of disease, exposure, starvation, overwork and the deliberate killing of huge numbers under the impetus of various motivations, the carnage attained a scale comparable to the decimation sustained by untargeted civilian populations from the war through many of the same proximate causes, as well as others, such as aerial bombardment.

And, again like many German survivors who found their ancestral homes and hence themselves, their families, and all their possessions outside the foreshortened limits of postwar rump Germany, survivors of the Holocaust, many virtually bereft of family and even health, found that recovering their pre-war lands or dwellings would entail a lethal struggle against entrenched opponents already long in possession of their sundered homesteads.

The legacy of this unparalleled saga of cruelty, misfortune, and destruction has been a tidal wave of recrimination that even the hard-working, conscience-smitten millions of surviving Germans have been unable to absorb by themselves, even through decades of blame-taking, perpetrator-hunting, reparation-paying, child-indoctrinating and even prosecution of those few among their number with the temerity to suggest that these processes may finally have been carried far enough.

No, blame for the Holocaust has seeped out not only to nearby neutrals such as Switzerland for not providing as much refuge as hindsight suggests might have been wanted, but beyond to conquered countries such as Poland and France, and on to even those countries that spilled vast amounts of their blood and treasure to stop and kill the Nazi monster such as the United States and Great Britain.

And so well-served by its beneficiaries is the specter of the Holocaust that it grows with the passage of time, attracting ever more adulation from the masses stricken with the guilt of having been spared it themselves and being the offspring of parents similarly so spared. It is this process that has led to the vast proportions of the Juggernaut of

Conscience as it rumbles over the fields of today's humanity, increasing in weight and speed as it cuts an ever-wider swath among the unworthy fortunate.

But despite the Juggernaut's rude health and limitless capacity for expansion, a cancer is metastasizing aboard it that will one day break its axles, shatter its crossbeams, and bring it to a sudden, catastrophic halt in the center of a mob that has suddenly realized that they have been its dupes for many years and have heaped onto it far too great a portion of what would today remain their own treasure but for the inertial deception practiced upon them by the Juggernaut and its now-dismounted riders.

That cancer is "free riders." Free riders are the frauds and counterfeits—those basking in the sympathy and deference, not to mention in many cases the money, of the masses—who never sustained so much as a scratch or a bump from the Holocaust. These include not only those who falsely claim to have been its victims directly or in prospect by being subject to capture and deportation, but those who falsely claim to be the children of victims and those who falsely claim to have lost typically large numbers of family members to it.

Not all free riders are equally cancerous. Most malignant of all are those, typically misrepresenters of their own selves, who knowingly spread, or encourage the belief of, false tales of their past desolations. They are often able to avoid exposure to inconvenient questionings of their stories' particulars by feigning intense sensitivity to the pain of memory, and only once or twice privately "confiding" a story that its hearer then thoughtfully spreads about among friends and acquaintances with the caveat that it cannot ever be discussed with the sufferer himself, as it is "too painful."

Slightly less malignant, but cancerous nonetheless, are those who gained their places aboard the Juggernaut through giving themselves "the benefit of the doubt." This group is made up primarily of those claiming to have lost family members "in the Holocaust" when in fact they have no explicit information of even deportation, much less death, of relatives they knew about in places and at times when they could have been affected by the Holocaust. These are, in the milder cases, people with whom they have lost touch, and might have lost touch even without the upheavals and disruptions that affected virtually all of Europe during and after World War II. They are people who themselves may lead lives of a style that could be described as disrupted who themselves would be hard for their relatives to maintain contact with if they did try. Haven't heard anything in a long time? They died in the Holocaust. Finally heard from someone? Probably an imposter, looking for money or a way to get to the States. What *language* is that, anyway? Can *you* read it? They died in the Holocaust.

The proportion of free riders to genuine victims gazing down at the worshipful mob from the Juggernaut has been rising ever since the Juggernaut was set in motion during the postwar war-crimes trials. Genuine victims undoubtedly attained a minority status among the passenger list by 1950, no matter how trivial a misfortune be allowed as entitling one to the true status of victim. Sixty years later, the proportion of deserving within the jostling throng that overloads the Juggernaut is minuscule, even as the skill and dedication of the actors who make up the majority grows.

Finally, there are the conveniently gullible, people of little curiosity and even less doubt. These frequently start out as the dupes of either of the two more-malignant classes of free riders, but then smoothly segue over to the predatory side of the equation. They are told that Great-Aunt Sylvie or Grandpa Morris was caught in one of the infamous Aktions and was gassed at <any of the 1500 concentration camps that existed.> Probably Great-Grandmother Emma, too, assuming she hadn't already died by the time she would have been forced onto the train. Just as often, there are numbers in the place of names, such as "31 members of my family," or "all but the three who made it here," or anonymous groups such as that. Anyone inconsiderate enough to ask a name or relationship is certain to receive a pained stare instead of an answer.

The proportion of free riders to genuine victims gazing down at the worshipful mob from the Juggernaut has been rising ever since the Juggernaut was set in motion during the postwar war-crimes trials. Genuine victims undoubtedly attained a minority status among the passenger list by 1950, no matter how trivial a misfortune be allowed as entitling one to the true status of victim. Sixty years later, the proportion of deserving within the jostling throng that overloads the Juggernaut is minuscule, even

as the skill and dedication of the actors who make up the majority grows.

And when the breakdown finally occurs, and the free riders are spilled out onto the road among their erstwhile worshippers, those feeling vengeful urges against any of them will have the comfort of the enormous odds that any given one of them never paid in any way for their high and mighty ride aboard the Juggernaut of Conscience.

The Non-Jewish Stake in the Holocaust Mythology

By Paul Grubach

In the early 1980s, the late Revisionist scholar Dr. Charles Weber wrote a very important, but now largely forgotten, essay concerning the non-Jewish groups that promote and benefit from the Holocaust mythology. Weber noted that although the Jewish-Zionist power elite is the predominant force behind the Holocaust ideology, they are not the only entity behind it.

There are Gentile groups that also promote and benefit from the Holocaust ideology, and this is certainly one of the reasons why it survives and flourishes. "As corrosive, divisive and destructive as the 'Holocaust' material and extermination thesis are," Weber noted, "we must certainly not consider Jews exclusively responsible for their continued propagation."

There are some who still operate under the illusion that the sole reason the Holocaust mythology survives and flourishes is because of Jewish-Zionist power and influence. This is a mistaken viewpoint.

Consider the case of Russia. Here is a recent statement of the Russian representative to the United Nations in regard to the 2007 United Nations Resolution condemning "Holocaust denial": "[T]he Red Army had freed the Auschwitz death camp, one of the largest. The memory of the heroism of the Soviet soldiers and the many millions of victims in his country could never reconcile itself with those of 'opportunistic political interest' who sought to distort the significance of that history."

As far back as 1980, Revisionist historian Weber noted that Holocaust material proved to be a useful ideological weapon in a number of Russian-Soviet propaganda efforts, including the Nuremberg trials. It enabled the Soviet Union to cover up, hide and obliterate by contrast the awareness of war crimes perpetrated by the Red Army against other nations and peoples, such as the Katyn massacre in Poland.

The Soviet Union has been consigned to the dustbin of history, but the promotion of the Holocaust ideology still serves the interests of the current Russian government, as they want to instill a sense of national pride in the Russian masses. The Holocaust mythology forms the cornerstone of Great Russian nationalism, as it casts the Russian people in the role of "heroic liberators" during WWII.

UN Russian Federation representative Vitaly Churkin hinted that this is what is behind Russia's support of the 2007 United Nations Resolution condemning "Holocaust denial": "[M]ember States were bound to include in that condemnation attempts to revise the history of the Second World War and the merits of those who took up arms to fight the Nazis. Any attempt to make heroic the henchmen of fascism must be rejected."

In an August 2009 joint Russian-Israeli statement, Russian President Dmitry Medvedev and his Israeli counterpart, Shimon Peres, declared: "We express our deep indignation at attempts to deny the great contribution that the Russian people and other peoples of the Soviet Union brought to the victory over Nazi Germany and also (attempts) to deny the Holocaust of European Jews…No kind of attempt to revise history can diminish the clear facts."

The "Nazi gas chamber" mythology provides the Russian people with an exaggerated self-image as heroic liberators and freedom fighters. After all, so the propaganda line goes, they "saved the world" from the clutches of the "evil Germans" who were "attempting to exterminate" the "inferior races" who opposed them. Take away the Holocaust mythology, and what do we end up with?

A repudiation of the Holocaust ideology would allow a reappraisal of the crimes, atrocities, genocide and oppression committed by the Stalinist regime. The end result of such historical revisionism would be the demolition of a pillar of Russian patriotic ideology, and the worldwide realization that Stalinist Communism was more oppressive

and evil than National Socialism. Indeed, even the bitter intellectual opponent of Holocaust revisionism, Deborah Lipstadt, admits that Stalin killed more people than Hitler ever did.

Holocaust historian Robert Jan van Pelt revealed reasons why Poland has a vested interest in promoting the Holocaust ideology. In 1947, the Polish government enacted a law that commemorated the martyrdom of Poland and other nations at the Auschwitz concentration camp. As in the case of Russia, the Holocaust ideology was made into a cornerstone of Polish nationalism.

It is now admitted by mainstream historians that the claim of four million people murdered at Auschwitz was a deliberate myth. Professor van Pelt also pointed out how the "four-million-murdered-at-Auschwitz" lie served the interests of successive Polish governments. He wrote: "As relations between the East and West deteriorated after the war, with the largest part of Germany becoming part of NATO and with that country refusing to recognize the legitimacy of postwar Polish annexation of the former German territories of East Prussia, Pomerania, and Silesia, the number of victims [at Auschwitz concentration camp] became a political issue. The communist rulers of Poland were unwilling to give an inch on their claims against Germany as long as the Bonn government did not recognize the territorial integrity of the People's Republic of Poland, and therefore they continued to maintain, as a matter of policy, that 4 million people had been killed in Auschwitz."

Whether the Polish position vis-à-vis the disputed territories is legitimate or not, Polish authorities still have an ulterior vested interest in promoting the Holocaust ideology. Not only does it serve as a cornerstone of Polish nationalism, but it provides a "safeguard" against any future German demand that Poland give back the disputed territories to Germany. Many Poles fear in their hearts that the post-war state of Poland stands and falls with Auschwitz.

Teresa Heinz Kerry

For many influential non-Jewish, American and European liberals, belief in the Holocaust has replaced belief in God as the supreme virtue. Expressing a widely held sentiment among liberal US political elites, Teresa Heinz Kerry, wife of former presidential candidate John Kerry, stated in the highly influential *Forward*: "Need it be said again? The gas chambers, the bureaucratic system of murder, the efforts to sever an entire people from their place in the world, did happen, did exist and remains a unifying cause for those who choose justice, now and forever more." Thus, for left-leaning Gentile liberals, the Holocaust ideology is a motivating force for social action.

Non-Jewish American and British power elites also have a vested interest in promoting the Holocaust ideology. As historian Jeffrey Herf recently revealed in his study, *The Jewish Enemy*, the Holocaust ideology paints the American and British war effort during WWII in a good and ethical light, and thus "justifies" the entire Allied war effort against Germany.

As Herf makes clear, one of the important characteristics of mass propaganda is that it appeals to stark contrasts between good and evil. The Holocaust doctrine fits the bill perfectly. He wrote: "Reports of the Final Solution [the Nazi attempt to exterminate the Jews during WWII] underscored the stark moral dichotomy between Nazi Germany and its allies, on the one hand, and the United Nations [Americans, British, etc.,] on the other. They reinforced the Allies' conviction that this was a war between freedom and tyranny, good and evil, civilization and barbarism."

In a formal declaration reflecting the official view of the United States government, it was stated: "The 1945 defeat of Nazi Germany by the U.S. and its allies finally put a stop to dictator Adolph [sic] Hitler's campaign of genocide."

In a word, take away the Holocaust ideology and one important "justification" of the American and British war effort against Germany is consigned to the dustbin of history. Americans and Britons will start asking uncomfortable questions, such as: Why did we go to war with Germany? Maybe we should not have gone to war with Germany, and maybe it was a huge error to be allied with the murderous Stalinist regime?

In September of 2007, then-President George W. Bush invoked the Holocaust ideology in order to "justify" any possible American measures against Iran. In the fall of 2008, Republican vice-presidential candidate Sarah Palin also invoked the Holocaust ideolo-

gy as a "justification" for any possible American military action against Iran. These two influential politicians are Christian Zionists who firmly believe that support for Israel and Zionism is in the best interests of the United States—and they used the Holocaust ideology as a "justification" for their agenda.

There are certainly other important examples of non-Jews who promote and benefit from the Holocaust ideology. The reader should not misunderstand me. The International Jewish-Zionist power elite and the state of Israel are the *major* beneficiaries and promoters of the Holocaust ideology, but they are not the *sole* promoters and beneficiaries. The story is much more complicated. The major reason that the traditional Holocaust story still survives is that there are a wide range of powerful groups, both Jewish and non-Jewish, that benefit from its perpetuation.

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Outbreak! The Encyclopedia of Extraordinary Social Behavior

By Hilary Evans, M.A. and Robert Bartholomew, Ph.D.
Anomalist Books, 2009. 784 pp.

Reviewed by Chip Smith

Hilary Evans is a British historian and a prolific author who has written dozens of books on subjects ranging from Victorian private life to flying saucers. Robert Bartholomew is an accredited sociologist and a recognized authority on collective behavior whose studies in interpretative anthropology have appeared in numerous journals over the years. Together, the two scholars have produced *Outbreak! The Encyclopedia of Extraordinary Social Behavior*, a wildly entertaining, absurdly ambitious, astutely critical, deceivingly academic and nearly definitive study of the myriad crazes, manias, panics, scares, fads, fashions and other sundry sociogenic phenomena that have made history while eluding historians. Out of the box, *Outbreak!* earns its place alongside such classic studies of mass psychology as Charles Mackay's *Extraordinary Popular Delusions and the Madness of Crowds* and Gustav Le Bon's *The Crowd*.

Yet *Outbreak!* isn't likely to capture the attention of history geeks, revisionist or otherwise. To begin with, the pop-packaging is all wrong. The thing is the size of a major city phone book, and it's almost too much fun to be taken seriously. You lug it into the local

dive bar and you don't look up until three hours and eight Rolling Rocks later, when the after-work habitués are filing out and the lights are dimmed for nightlife. It's easy to get lost in stories of cat massacres, convent hysterias, phantom aircraft waves, suicide clusters and Millenarist migrations. But captivating though it is as a popular compendium of Ripley-descended pop-esoterica, the intellectual substance of Evans and Bartholomew's enchiridion of sociological Forteana is revealed in the authors' sustained and richly elucidated examination of the nexus where history and culture intersect.

Perhaps by default, historians have traditionally sought to illuminate the past by focusing on documents and sources that readily yield to rational—and often political—interpretation. This is only natural. People prefer tidy stories, linear narratives in which conspicuous sequences, motives and catalysts converge to acuminate events that would otherwise remain shrouded in mystery. The problem, as Evans and Bartholomew emphasize, is that this standard itch-scratching method of

historical explication is often ill-suited to the task of explaining episodes of extraordinary social behavior. To understand how and why large groups of people can, seemingly of a sudden, come to be possessed by strange convictions, contrarieties and impulses, it is often necessary to look beneath and beyond the surface. One must take account of extra-rational—and arguably extra-historical—cultural forces that shape the perceptions of those who experience events in a particular time and context. Absent such diligence, it is possible to construct a superficially accurate chronology that nevertheless misses everything.

To build on John Brockman's famous concept, *Outbreak!* may thus be read as a kind of "Third Culture" scholarship. But where Brockman's term is applied to literature that seeks to bridge the chasm between science and the humanities, Evans and Bartholomew strive to achieve a similar rapprochement between positivist history and what might be understood as a species of meta-history that draws upon a wide range of disciplines—from literary criticism and hermeneutics to cultural anthropology, sociology, psychology and the sciences—to mine beneath the superficies of a dominant linear narrative.

"It is not enough," Evans and Bartholomew write, "to view the behavior per se"; its context and its perceived meaning are essential to a proper understanding. By adopting this approach, we find that some behaviors which are usually described in terms of individual or group pathology may more properly be attributed to the ways in which members of that particular culture are accustomed to express themselves. Thus, unfamiliar conduct codes and perceptual orientations, covert political resistance, local idioms of adaptation or negotiation, culture- and history-specific forms of deviant social roles—any or all of these may form a cultural setting that differs substantially from that of the investigator who approaches it from his own perspective.

In other words: bias is a bitch, and context is king.

To illustrate the pitfalls that face the "outside investigator," Evans and Bartholomew memorably cite standard histories of the Boxer Rebellion, which typically portray the populist *Yi-ho-quan* movement "from the point of view of Western observers, with the

Sir Arthur Conan Doyle

emphasis on the siege of European legations and the murder of missionaries." From such vantage, a chronicle may be constructed in rational form. Yet "to adopt this perspective, or even that of the Chinese government of the day," as the authors contend, "is to fail utterly to understand the significance of the rising, which was essentially a native event, comprehensible only from a native perspective." Below the surface of a prevailing narrative myopically centered on enmity, subversion and upheaval, the contextual reality of the Boxer movement, fascinating though it is as an account of "extraordinary social behavior," remains obscure.

Social delusions assume countless forms of expression, from the terrifying to the banal. The most iconic examples may be found in episodic manias centering on sorcery and witchcraft, or in the recurrence of various conspiracy theories and apocalyptic belief systems. In modern times, delusional thinking has been notoriously manifest in narratives of alien abductions and in accusations of satanic ritual abuse, and germs of hysteria almost certainly inform public susceptibility to a widening raft of health scares that are typically attributed to elusive environmental and industrial hazards, as extensively documented in the pages of *Outbreak!*. But whether one seeks to explain the emergence of cargo cults or the psychogenesis of Gulf War Syndrome or the ephemeral popularity of the latest diet craze, evidence is likely to be nested in the inchoate hopes and fears of a specific time and culture. To understand how and why irrational beliefs and behaviors take root, the historian is thus wise to adopt an interdisciplinary approach, and to proffer some measure of empathy toward those who may seem foolish or gullible by "outside" standards. "Above all," Evans and Bartholomew stress, "we must be mindful that we are dealing with human beings living in unique, often highly complex circumstances that do not easily lend themselves to superficial analysis."

And so, yes; it is possible, while proceeding in good faith and adhering to scrupulous methodology, to miss everything. It's quite easy, in fact. All that's needed is a fixed point of view, enculturated in the regnant assumptions, biases and taboos of the zeitgeist. As the events chronicled in *Outbreak!* make abundantly clear, historians have blind spots, and experts are not immune to self-deception. When the universe of possibilities is scaled to conform to a set of so-

cial or moral precepts—or conceits—one simply focuses on the path in view, follows the logic step by step, and veers confidently astray.

The Children's Crusades may never have happened at all, but the resonance of the story still provides insight into the aspirations and fears that defined a period of cultural transformation. And although Sir Arthur Conan Doyle, an undisputed master of literary deduction, was deceived by the Cottingly Fairies, it would surely be obtuse to excuse his lapse as an instance of mere embarrassment.

After all, Doyle was a man of his time—a time during which the public fascination with spiritualism and the uncanny held reign. His notorious dalliance with what might be called "the fairy question" is better understood as an expression of the hope-imbued spirit of an era now forgotten. There are reasons for everything.

Of course, if we accept that it is possible to miss everything, it is interesting to speculate about what Evans and Bartholomew may have missed. Though the authors of *Outbreak!* justifiably boast of the "diversity and … obscurity" of their source material, one highly relevant source is conspicuous by its absence.

"Rumors," according to Evans and Bartholomew, "are essential components of mass scares and hysterias."

While rumors do not always precede panics, they almost always follow them. Rumors take root in the fertile soil of plausible, ambiguous situations of perceived importance as people unconsciously construct stories in an attempt to gain certainty and reduce fear and anxiety.

And:

Rumors are common under the stress, uncertainty and anxiety of wartime.

In *The Gas Chamber of Sherlock Holmes*, Samuel Crowell writes:

"…the world that rumor describes is itself the expression of an inner world of unspoken assumptions, associations, and projections that characterize a human culture at a specific historical moment."

Poison gas panics are extensively documented in the pages of *Outbreak!* "During the 20th century," Evans and Bartholomew note, "strange odors were the most common trigger of epidemic hysteria in both job and school settings." They identify gassing elements in the context of numerous terrorism scares spanning decades,

Orson Wells

and they devote considerable discussion to several episodes of gassing hysteria that took root in the United States preceding and during the Second World War, largely in the context of what popular periodicals of the time referred to as "the poison gas peril."

In *The Gas Chamber of Sherlock Holmes*, Samuel Crowell writes:

"[P]oison gases are well suited to paranoid and hysterical reactions, because by definition the substances tend towards the impalpable."

The most notorious episode may be Orson Welles' 1938 Halloween radio adaptation of *The War of the Worlds*, which caused some since-exaggerated waves of panic across the United States, with many listeners, convinced that a real Martian—or German—invasion was under way, making frantic reports of gas attacks to emergency dispatchers. "The Martian invasion scare," Evans and Bartholomew note, "reflected the preoccupation with poison gas … in a survey of listeners who were frightened, 20% assumed that the Martian 'gas raids' were in fact German gas raids on the United States."

During the intra-war period, a spate of "mad gasser" panics was documented in the American heartland. The most studied episode occurred in Mattoon, Illinois, during the fall of 1944, when reports of a "phantom anesthetist" prowling through suburban neighborhoods received national press coverage, fomenting hysteria. Again, Evans and Bartholomew interpret such episodes as projected expressions of collective anxiety generated through rumors of imminent German gas attacks. The specter of a mad gasser served to personify the potent fear that German commanders, facing defeat, "might resort to gas warfare."

In noting the testimony of one delusional Mattoon "witness" who claimed that the elusive gasser wore a "skullcap," Bartholomew and Evans interject a curious footnote:

"The skullcap implies that he was Jewish, possibly reflecting rural mid-western anti-Semitism of the time where Judaism was often associated with the 'evils' of secularism of big city life. Ironically, during this same period, millions of Jews were gassed to death in Europe."

Ironically, indeed.

One frankly wonders what Evans and Bartholomew might have to say about Samuel Crowell's singular thesis, expounded in the *Gas Chamber of Sherlock Holmes*. Alas, if the existence of Crowell's monograph came to their attention, they keep it to themselves.

Crowell notes that gassing panics played a role on the battlefield as well—at Omaha Beach for example, where entrenched American soldiers mistook a brush fire for "a cloud of poison." While the soldiers' fear was surely justified, it was likewise symptomatic of the general atmosphere of gas-fixated paranoia that in truth dated to the turn of the century, leaving a culture "primed for accusations of poison gas usage." Mining the deep cultural and literary moorings of the poison gas motif in the Western imagination, Crowell analyzes the earliest rumors of Nazi gassings, and makes a very strong case that since the gassing claims were able to evolve and develop independent of any reliable material or documentary evidence, and indeed were able to evolve to a high degree even before the war began, the gassing claim should be recognized as a delusion, indeed, as one of the greatest delusions of all time.

If Crowell is correct, the apocalyptic specter of millions being led to slaughter in Nazi gas chambers will come to be understood as a popular delusion on par with the great witch manias to which Evans and Bartholomew assign prominence of place. But the gassing-extermination narrative at the center of Holocaust historiography is currently withheld from consideration as an instance of collective delusion. Whether their omission is deliberate or innocent, the authors' blindness remains instructive. Like the Western historians of the Boxer Rising or like the creator of Sherlock Holmes, Evans and Bartholomew reveal themselves as men of their time, men who are capable, like all of us, of missing everything.

A Revisionist Breeze is Blowing….

Robert Faurisson

November 18, 2009

Are the officials of Jewish organisations sincere in their constant denunciations of anti-Semitism? At any moment, and for no apparent reason, they're apt to cry wolf or, rather, yell about how "the womb of the horrid beast (that gave birth to Nazism) is still fertile". If need be they invent this purported anti-Semitism, either on the occasion of phoney attacks or of other incidents unrelated to hatred of Jews, or else put down to anti-Semitism what is in fact merely anti-Zionism. If France, to take but this one example, were prey to chronic anti-Semitism she would not choose for President the grand-nephew of a rabbi, who, what's more, surrounds himself with Jews, visits Jerusalem to declare his undying love to the State of Israel and, albeit in a token manner, commits France militarily to the Israeli camp [1]. On the other hand, the Jewish organisations' leaders do seem sincere when they speak out against the dangers of what they call *négationnisme* ("Holocaust denial"). The spectre of revisionism haunts them and they don't know how to ward it off for, despite frantic media hype in favour of "the Shoah", they see the spectre growing.

While their behaviour in Palestine is already alienating a good part of the world, the "battle Jews" note that their shoatic propaganda is giving rise, in the younger generation, to a weariness which in America is called "Shoa fatigue". The religion of "the Shoah" is of course imposed on us by the political clan and the little world of the press, radio, television and cinema but, on the Internet, "an unbearable Jewish thought police" are decidedly no longer able to contain a flood of writings calling the myths of the Second World War into question. Lately, moreover, and doubtless precisely due to the influence of the Internet with its discussion forums, chatrooms, information sites and blogs, it may be observed that, paradoxically, the realm of the printed page, including the book trade, is beginning to open up to revisionism. It must be said that today the old world of print and periodicals, which was relatively easy to monitor (particularly in France, with the mandatory copyright registry), has cause to worry if it intends to face the competition from digital books, which are bound to go on proliferating without offering much chance for filtering, monitoring and censorship.

Quite recently, judging by the publication in France of a certain number of revisionist-leaning books, it seems that, amongst authors, publishers and distributors, there is a budding boldness, even if it means risking a court summons. It's well known that, even in countries not fitted with an antirevisionist law, the regime in place will find a way to harass, convict, extradite or imprison dissidents, but today in Germany, Australia, the United States, Canada, Switzerland, Belgium, Britain and France, some people have taken to defying the authorities that ban freedom of research in history. In the western nations, all heads of State have, by turns, cursed the revisionists but all to no avail, as the rebels seem to grow bolder proportionately. Nicolas Sarkozy says he felt a sudden sense of deep admiration for the State of Israel when, in Jerusalem, he "visited the Yad Vashem memorial, dedicated to victims of the Shoah". One may well believe him but any reasonably informed man who has visited either Yad Vashem or any other memorial of similar style knows he has had before his very eyes, and at arm's length, proof that "the Shoah" is but a religion built for the most part on inventions, lies and sordid beliefs born of the hardships of war.

Published simultaneously in September and October of this year, four books in French mark this return to the real and to history.

The first, advocating an examination of the myth of the adolescent French "*résistant*" Guy Môquet, illustrates a concern to come back to the most conventional and severe historical method. The consequences of such a return to standards will be fatal for a whole slew of fat lies that the victors of 1945, and not just the Soviets, imposed on us at the expense of the vanquished, particularly at the Nuremberg trial.

The second book calls for a review, before the tribunal of history, of the convictions by the Swiss courts of the revisionists Jürgen Graf and Gaston-Armand Amaudruz; the subtitle may come as a surprise: "Worse than the gas chambers!", but pages 78 and 110 show that it is fully justified.

The third is a plea in favour of the outcasts called in its title the "Neg's" as in "Nègres" (Niggers), or "Neg's" as in "Négationnistes". The author is a specialist of the Afro-Caribbean world whose history she began studying with her academic research in Cuba; in her view the Black peoples' history has bestowed on them more discernment and greater resources for use in the common struggle with the modern forces of oppression than on the peoples who have previously been accustomed to being obeyed. In the course of her essay, with a courage seldom seen amongst academics, she reveals that she is "l'Inconnue", the Unknown Woman who asked me questions and let me speak in the interview entitled *En Confidence / Entretien avec l'Inconnue.*

....the CRIF is asking the police of the French Republic to open the e-mails, that is, the private correspondence of the French. What sheer panic there must be for things to have reached such an absurd state! But, in truth, why do we see such madness amongst the mighty and rich of this world in the face of the revisionists who, at their end, have no might and no money? Could it be those privileged few are starting to realise that power and wealth can do nothing here against the simple quest for historical exactitude?

Finally, the fourth book comes from a French journalist of the mainstream press, who, under a nom de plume, wonders aloud about the role and duty of the historian when faced with those things that are prescribed and proscribed by tyranny. His historical erudition and the fervour he imparts to his demonstrations are equalled only by his spirit of revolt and of hope.

On June 18, 2010 (the 70th anniversary of Charles de Gaulle's wartime call to resistance), there will be issued, if things go according to plan, a ***Revisionist Manifesto*** ("A spectre is haunting Europe; it's the spectre of revisionism") and the following year will see the publication by a French historian of a revisionist work entitled ***Le Grand Mensonge*** (The Great Lie). Meanwhile, let's salute the book which, published in May 2009, will have served as the "ice-breaker" for what Serge Thion named "the ice floe" of rigidly set history: initially placed on the Index in France, ***Sarkozy, Israël et les juifs*** is poised to become a best-seller.

The latest news is that the main French Jewish organisation, the CRIF (*Conseil représentatif des institutions juives de France*), is launching a new appeal in favour of censorship against what it calls "racism and anti-Semitism", that is, first of all, what it terms "*négationnisme*". It has made a request to Michèle Alliot-Marie, minister

of Justice and Freedoms (sic), for surveillance to be effected on the Internet as concerns, notably, "discussion forums, chatrooms, e-mails, websites and blogs" (http://www.crif.org/index.php?page=articles_display/detail&aid=17404&artyd=2). You've read correctly: the CRIF is asking the police of the French Republic to open the e-mails, that is, the private correspondence of the French. What sheer panic there must be for things to have reached such an absurd state! But, in truth, why do we see such madness amongst the mighty and rich of this world in the face of the revisionists who, at their end, have no might and no money? Could it be those privileged few are starting to realise that power and wealth can do nothing here against the simple quest for historical exactitude?

One is tempted to explain this conduct on the part of the powerful by recalling that "absolute power maddens absolutely". But this explanation is insufficient; it allows us to understand the weakness of the strong but not the strength of the weak. The weak are drawing their strength now from a sense, so to speak, that the way the rich are so decidedly overdoing things, they simply can't be honest. The weak are right. As the investigations and analyses thoroughly attest, "the Shoah" is a historical lie that, in Palestine and elsewhere, enables the mighty to lay down their law, the masters to exploit their slaves and the rich to keep on robbing and stealing.

It's understandable if the mighty of our day are worried for the future of both the State of Israel and the religion of "the Shoah". It's also understandable that a breath of hope should arise today in the camp of the humiliated and the wronged.

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1) Jean-Marc Berlière and Franck Liaigre, ***L'affaire Guy Môquet / Enquête sur une mystification officielle*** (The Guy Môquet case: inquiry into an official mystification), Paris, Larousse, 2009 [October], 160 p., €12;

2) Various authors [15 contributors from Switzerland, France and Italy, one from Iran], ***"Pire que les chambres à gaz!" / Deux procès politiques au scanner*** (Worse than the gas chambers! Two political trials under the scanner), Editions de Cassandra [Case postale 144, CH 3960 Sierre, Switzerland], 2009 [September], VI-233 p., €25;

3) Maria Poumier, ***Proche des Neg'*** (Close to the Neg's), BookSurge, 2009 [October], 165 p., €12.50;

4) Hannibal, ***A quoi sert l'histoire?*** (What use is history?), Paris, DIE (Diffusion International Edition), 2009 [October], 216 p., €20.

These books can be ordered from Akribeia, 45/3, Route de Vourles, 69230 Saint Genis Laval, France (add €5 postage for one book and €6.50 for two or more). Also available from Akribeia:

Robert Faurisson, ***En Confidence / Entretien avec l'Inconnue***, Pierre Marteau, publisher in Milan, 2009 [April], 78 p., €10;

Paul-Eric Blanrue, ***Sarkozy, Israël et les juifs***, Oser dire, publisher in Embourg (Belgium), 3rd edition, 2009, 207 p., €16.

Notes

[1] During last January's Israeli offensive, he sent a French navy frigate to patrol the Gaza coast and so help block "weapons smuggling" to the Palestinian resistance.

Israel Cymlich and Oskar Strawczynski, Escaping Hell in Treblinka

Yad Vashem, York/Jerusalem 2007

Reviewed by Thomas Kues

In this volume, historian David Silberklang presents the memoirs of the Polish Jews Israel Cymlich and Oskar Strawczynski, dated respectively to June 1943 and the summer of 1944. While Strawczynski was a detainee at the "extermination camp" Treblinka II, Cymlich is one of the few former Treblinka I labor camp inmates to have published his memoirs.

Regarding Treblinka I, editor Silberklang states that it was established in the fall of 1941 and located 2 kilometers away from the "extermination camp". The detainees were initially mostly Poles from the Warsaw area. Later they were joined by Jews. The average number of prisoners ranged from as few as 100 to as many as 2,000. Approximately 20,000 people passed through the camp, and "it is believed that nearly half of them were murdered during the camp's three-year existence". The camp

was dismantled in July 1944 (pp. 31-32, note 8). No source is given for this information. We should note here that, accepting the presented figures, half of the detainees were released either during the operation of the camp or at its liquidation.

The Treblinka experience of Israel Cymlich

Cymlich was sent to Treblinka on August 20, 1942 (p. 29). He writes that the Jews in Warsaw at that time still "had absolutely no clue as to what was going on", while the Germans proclaimed that the deportees "were leaving to work in the East" (p. 25). Certain rumors were already circulating: "foreman Ickiewicz (…) told me that all the transports departed for Treblinka, where Jews were let out to some electrical fields and then burned" (p. 26). E. Ringelblum mentioned electricity as a murder method at Treblinka on October 15, 1942, and the same method was mentioned also in the Nuremberg document USSR-93 (Graf & Mattogno, *Treblinka: Extermination Camp or Transit Camp?*, pp. 50-51, 61-62).

When Cymlich's transport reached the Treblinka station, one part of it was sent to Treblinka II, while the other part, carrying our witness, continued on along the railway spur to Treblinka I. On the way Cymlich caught a glimpse of the "extermination camp":

"At first, I wasn't sure whether it was real or a mirage: a huge mountain of clothes, naked people running all around it, throwing more clothes higher and higher, black smoke billowing from huge pits. (...) We barely had the time to make out a number of barracks, machine-guns mounted on the roofs, firing frequently. Then we saw only a fence of young pine trees, and smelled the terrible odor of burning human bodies" (p. 31).

No other eyewitness claims that bodies were burned at Treblinka II as early as August 1942. Abraham Kszepicki, who was deported to Treblinka II on August 25 and escaped 18 days later, speaks of mass burials but mentions nothing of cremations (cf. Arad, *Belzec, Sobibor, Treblinka...* p. 85). R. Glazar claims that the burning of bodies began in November (R. Glazar, *Trap with a Green Fence*, p. 29), whereas Chil Rajchman dates the same event to December (C. Rajchman, *Ich bin der letzte Jude*, p. 113). Historians generally claim that cremations began in March 1943 (cf. Arad, p. 173).

Israel Cymlich

The Treblinka labor camp is portrayed by Cymlich as a living hell, with SS guards such as Untersturmführer Prefi, who "carried out massacres single-handedly", and Unterscharführer Schwarz, who "derived sadistic satisfaction from tormenting, torturing and killing" with blunt instruments (pp. 34-35). On the other hand, our witness survived a 3-week bout of typhus in a quarantine barrack together with "many other patients" (pp. 40-42).

At the time of Cymlich's arrival, 400 Jews and about 200 Poles were held in the camp; by November 1942 there were 1,200 Jewish and some 100 Polish detainees (p. 36). The Poles stayed in the camp two or three months, and most of them had a term of release. "Meeting with Poles and talking to them were not allowed; to this end, the latrine was the meeting place of choice" (p. 37). According to Cymlich, groups of Jews from the extermination camp were regularly sent to Treblinka I to replenish its labor force (p. 40). Among the detainees in the labor camp was also a group of Jews who had participated in the construction of Treblinka II:

"They had worked for a long time at constructing the other camp, without a clue as to what they were building. The contingent that used to go to work there was called the 'T-Group,' pronounced Tej. The prisoners explained the meaning of 'T' by suggesting it meant Treblinka or technical group. They didn't know that the name T-Group was for the death camp under construction: the so-called T-Halle, or, to be more exact, *Tothalle*" (p. 32).

How Cymlich knew about this bizarre name, which does not appear in any other witness testimony, is never made clear. Jan Sulkowski, a Polish prisoner from the labor camp who had taken part in the construction of the "death camp," testified:

"I was told by the SS-men that we were building a bath-house and it was after a considerable time that I realized that we were constructing gas-chambers" (Arad, p. 40).

Cymlich learned the following about the killing installations from other labor camp inmates:

"All we knew was that corpses were completely burned; nothing specific, however, was known about the methods of mass killing. People said that the newly arrived victims were told to undress under the pretext of [that they were] going to take a bath, which actually was a barracks [sic] with an

electrified floor. Some claimed that this barracks was in fact a gas chamber. After the killing, the floor slid out and the corpses were thrown into pits, which doubled as furnaces" (pp. 38-39).

To this description Silberklang has added an explanatory note:

"It is noteworthy that even when he was in the camp and was able to acquire much information about the death camp, Israel Cymlich and others had mistaken notions about the method of murder. Only 'some' believed that the Jews were being killed in a gas chamber. And, of course, there was no sliding floor in these chambers" (p. 39, note 17).

But if there were inmates in the labor camp who themselves had participated in the construction of the "gas chambers," how come that such ridiculous notions, completely contradicting the established "truth", were spread among them?

If the Germans really were constructing installations for mass murder and wanted to keep those a secret, why would they involve Polish labor camp inmates, who according to Cymlich usually were released after two or three months (p. 37), or for that matter Jews from Treblinka I, who possibly could have passed on their knowledge to Polish detainees?

It is further noteworthy that the tale of the electrical floor which, once the killing was done, opened to a furnace pit, is strongly reminiscent of propaganda spread about Belzec (Mattogno, *Belzec…,* pp. 11-22). The collapsible gas chamber floor also appears in the testimonies of several Sobibor witnesses.

Later Cymlich got into contact with inmates from the death camp, who told him further details about the killings, among them "that there was a large barrack, partitioned into several chambers, to which pumps were hooked that sucked the air out. After the victims were locked inside, the pumps started working and the victims suffocated. Whoever survived for several minutes was finished off with a bullet" (p. 45). Again Silberklang adds an explanatory note: "At Treblinka, of course, the gas was pumped in, and [it was] not the air that was pumped out. After the gassing was completed, the gas chamber was ventilated. Apparently Cymlich's contact misunderstood the purpose of the engines that stood outside the gas chamber. Moreover, the effect of the gas entering the room may have been as though the air had been pumped out" (p. 45, note 18). We will return to the "vacuum chambers" later.

Cymlich escaped from the labor camp in April 1943. After the war he moved to Uruguay, where he was still alive in 2005.

Oskar Strawczynski's ten months in Treblinka

Oskar Strawczynski was sent to Treblinka II on October 5, 1942. On August 2, 1943, he participated in the uprising and mass escape from the camp together with his brother Zygmunt. In 1964 he testified at the Treblinka trial. Strawczynski died in Montreal in 1966.

Regarding the origin of the account, members of the Strawczynski family informs us that it was written in Yiddish "during the spring and summer of 1944," when the witness joined a unit of Jewish partisans from the ZOB (Jewish Combat Organization).The original manuscript was supposedly lost, but a copy was deposited in the archives of the YIVO Institute for Jewish Research in New York (pp. 188-189). When exactly this happened is not made clear. We are informed that Strawczynski, after the end of the war, presented either the original manuscript or a copy of it to the Jewish community organization in Lodz, which refused to publish it "because of the frankness with which the Jews collaboration in Treblinka was depicted" (p. 124).

Besides the fact that the beginning of cremations at the camp is dated much earlier than by the official version (our witness speaks on p. 130 of feeling the "smell of charred flesh" as he arrives in early October), and the claim that the Treblinka victims numbered in the "millions" (p. 131), the most remarkable aspect of his tale is indeed his portrayal of the relation between camp staff and detainees. Our witness wants us to believe that fraternizing went on between the SS and the detainees, like some "Stockholm syndrome" *in extremis*, and that inmates even took initiatives to "deceive" arriving Jews that they had come to a transit camp. On pp. 140-141 we are told of "bold and militant" Jews from Bialystok or Grodno, who at their arrival to the camp in December 1942 asked the Jewish work commando (the "Reds") at the reception square:

"'Are we going to our death? We are ready. We will free us all.' Instead of telling them the truth, the 'Reds' told them that this was just a transit camp, that tomorrow they would be transported to other camps for labor. With great difficulty, the 'Reds' convinced them to undress."

The security at the camp is described as being so lax that, up until at least November 1942, "about 30-40 people escaped daily" (pp. 145-146)! In the end, however, the SS grew anxious "that the secret of the 'resettled' Jews" would become known to the outside world (p. 146). We are told that the Germans had "been spreading rumors that the

'resettled' Jews were being sent to the Ukraine for farm work" and that there even was "a sign in Treblinka to this effect". The SS even bothered to send "an 'important personage' from the central office in Lublin" to Treblinka just to hold a speech to the detainees about the supposedly fake resettlement (pp. 146-147).

In the spring of 1943, while hundreds of thousands of rotting corpses were allegedly turned into ashes in Camp 2, the SS set out to "beautify" Camp 1 and introduce entertainment and pastimes for themselves as well as the inmates. "A show would be held almost every second Saturday: concerts, boxing, athletic competitions" (p. 156). Responsible for the music was usually the Arthur Gold jazz orchestra, for which Kurt Franz had special costumes made. The orchestra performed behind elegant, custom-made music stands (pp. 155-156).

The Germans liked the Jewish jazz musician so much that they threw a big party to celebrate his 40th birthday:

"The Treblinka bakery supplied pastries; the German warehouse supplied drinks and sweets. Gold arranged a special program for the occasion. The hall was beautifully decorated and the orchestra was in gala attire. Special invitations were issued to all the Germans and the Jewish camp aristocracy. Toasts were drunk to the German victory. Gold reached his peak with his oration in which he praised the Germans for their benevolence, and declared that their handling of the Jews was understandable and in the interests of the German people. I have no idea what the Germans could have thought of that speech" (p. 157). No wonder that the Jewish organization in Lodz refused to publish this account!

According to Strawczynski, the detainees in Camp 1 "were strictly forbidden to enter Camp 2" (p. 170). Our witness, however, received descriptions of the "Totenlager" from two Jews who had worked there. Herszel Jablkowski, who had been "employed in building the 'bath'", and Szymon Goldberg, "who worked in Camp 2 for four months" (p. 171). The description of the gas chambers presented by Strawczynski reads:

"It was a large, concrete building standing on a cement platform. On its roof, visible from a distance, was a wooden Star of David. Running through the middle of the building was a corridor. The entrance was covered with a red curtain. Off the corridor were doors leading to small cubicles into which the arrivals from the transport were introduced. Outside, over the platform were large openings covered by panels hinged at the top and fastened with steel bands. Inside the cubicles, smooth tiles covered the slightly slanted floors and halfway up the walls. On the ceiling were mounted a few shower-heads.

There was also a small window in the middle of the ceiling [of each cubicle]. The doors are hermetically sealed, and the motors start to work. The air from inside is sucked out, and fumes from burnt gasoline is forced in. The cries from inside can be heard for about 10 minutes and then it becomes silent. The entire process, from the arrival at the camp to the oven, lasts only about half an hour" (pp. 169-170).

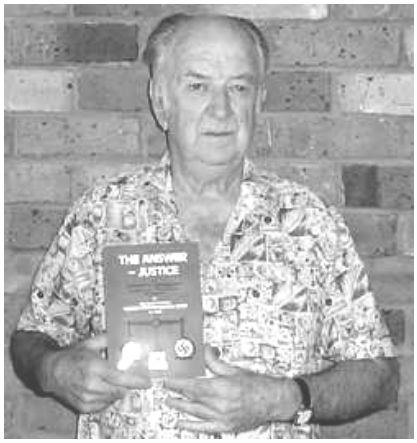
The notion that the air was sucked out before exhaust gas was led in makes little sense. First, the feasibility of the process is dubious, due to the issue of pressure. Second, if the air could be sucked out of the chambers, why bother introducing the exhaust gas, since deprived of oxygen the victims would have suffocated in no time? Silberklang remarks (p. 170, note 19) that "the effect of pumping the poison exhaust into the gas chambers was to replace the air there", suggesting that like Cymlich's Treblinka II contact, Strawczynski's informant had "misunderstood the purpose of the engines" and confused the supposed ventilation *following* the gassing with the sucking out of the air *prior* to the introduction of the poisonous fumes. How credible is this explanation? At the end of 1945, Strawczynski's informant Szymon Goldberg testified:

"The Jews were poisoned in that the air was pumped out – there was a machine for pumping out the air – and gas of a vehicle was introduced. Ether was burned and this vapor introduced inside. Then there was also chlorine" (Mattogno & Graf, *Treblinka…*, p. 67).

Thus the informant who had worked for four months at the alleged killing installations not only alleged that the air was sucked out of the chambers, but also spoke of ether and chlorine as other poisons used in the killings – gases which go completely unmentioned by established Treblinka historiography. Furthermore, vacuum as killing method is mentioned by two other witnesses from Camp 2, Abe (Stanislaw) Kon and Henryk Reichmann alias Chil Rajchman (ibid.). A most widespread "misunderstanding"!

THE ANSWER—JUSTICE

Autobiography by
Alexander C. McClelland



Alexander C McClelland

McClelland was the first of a group of volunteers in NSW to be sent into combat in WWII. He was taken prisoner by the Germans and interned in Theresienstadt in Czechoslovakia. He was liberated by American forces on 7 May 1945, just prior to the arrival of the Russians on the 12th.

He writes:

"No nation on earth should be accused and convicted of a crime of the magnitude of the Holocaust on the basis of illogical and conflicting witness statements and without the benefit of modern scientific research on the alleged murder weapon. Until now, however, this has been the case with the alleged gas chambers in Nazi Concentration Camps. They have never been subjected to international forensic examination."

He has set up a fund, The Australian International Justice Fund (AIJF) to be paid for by the proceeds from the sale of his autobiography *The Answer—Justice*. This fund was set up to pay for an International Investigation Team to carry out forensic research at Auschwitz-Birkenau at the existing remains of the Crematoriums (alleged gas chambers). All proceeds from the sale of *The Answer—Justice* will go to the AIJF.

For some of McClelland's observations regarding literary and documentary frauds about the Holocaust see: http://www.aijf.org/-frauds-exposed.html

To purchase *The Answer—Justice*, send a bank cheque for AU$25 plus $5 postage (AU$13 for international postage) to:

Alexander C. McClelland,
Director of AIJF,
PO Box 887 Toronto NSW
Australia 2283.

THE LAST WORD

Several of you have asked why, in my Christmas letter last month, there were photos of Irene and me, photos of the three grandchildren, but no photos of the parents of the grand kids. The answer is that our own kids have real lives and no need of being easily identifiable by those employed at Holocaust Inc.

This issue of SR is a bit late. Apologies. No one specific reason. I'll blame it on the holidays, as I do every year at this time. By the time this issue is in the mail to you I will already be working on the February issue. In fact I already have interesting articles by Thomas Kues, N. Joseph Potts, and one on the way by a CODOH editor.

I'm going to ramp up the YouTube program this month with a special emphasis on the campus. Did the first one of the New Year last week on a lesson I learned from Michael Savage, a gentlemanly talk show host who you have probably heard of. This is an example of how the origin of inspiration is not guaranteed.

When I have enough of these tiny films—the last one treating with an anecdote from Savage is seven minutes, most are less—we will put them on a DVD for those of you who are not Online and would like to be able to follow what I am doing with YouTube.

Thank you for your support. Your contribution is what forwards this work. I could never have done it without your help. All these years. I cannot do it now without your help. Thank you.

Bradley

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